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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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GERMS OF COMMUNISM.

"That is *my* Community," said my friend pointing to a fine photograph in which he and his wife sat, with their four sons and three daughters standing around them—a charming group. And he said truly. Communism—dreadful bugbear as it is on the large scale—is the fundamental principle of every family. The man keeps no account with his wife, but cares for her as for himself. Man and wife keep no account with their children, but regard them as their own flesh. This, at least, is the theory of the family compact. Thus all children are born in Communism, and for the sweetest part of their lives are nourished and brought up in Communism. They come in contact with the opposite principle of trading selfishness, only when they begin to leave the family circle and mingle with the world.

Communism is really the very essence of Home. The man who turns back in imagination from the desert of common life to the oasis of his childhood, and sings "*Home, sweet, sweet Home,*" is unconsciously thinking of Communism, and longing to return to it.

The Communism which begins with marriage does not stop at the first generation, but reaches the grandchildren, and like a light shining in a dark place, is reflected back to parents and grandparents, and glances far and wide among uncles and aunts and cousins, till it is lost in distance.

And we must not imagine that this family-feeling, which thus radiates unity in little circles all over the world, has its seat and cause exclusively or even chiefly in consanguinity. On the contrary, its very beginning is in the love that arises between man and woman as such, without blood-relationship. Husbands and wives are related to each other only as members of the human race; and yet their love is the source of the love between brothers and sisters, and cousins, and all kindred. They are the real founders of the family-Community. So, if the old saying is true that "blood is stronger than water," we must add to it that "love is stronger than blood."

Thus it appears that we are all not only born and brought up in Communism, but that one of our very strongest natural proclivities in adult life is for *Communism with non-relatives*, and the found-

ing of small Communities. With such germs in our nature and education, it cannot be so difficult as many imagine for us to fall in with the spirit of progress (which is really the spirit of Pentecost), and allow science and inspiration to organize family Communism on the grandest scale. It will be but returning home; only we have to give up the old one-horse wagon for two, and go by the great railroad train that carries a meeting-house-full.

HUXLEY'S PREDICTION A CENTURY TOO LATE.

PROF HUXLEY, in closing his dedicatory address at the Johns Hopkins University, attempted to read our national horoscope and picture the results of a second century. He said:

"The territory you cover is as large as Europe, as diverse in climate as England and Spain, as France and Russia, and you have to see whether, with the diversity of interests, mercantile and other, which arise under these circumstances, national ties will be stronger than the tendency to separation; and as you grow more people and the pressure of population makes itself manifest, the specter of pauperism will stalk among you, *and you will be very unlike Europe if Communism and Socialism do not claim to be heard.* I cannot imagine that any one should envy you this great destiny—for a great destiny it is to solve these problems some way or other. Great will be your honor, great will be your position, if you solve them righteously and honestly; great your shame and your misery if you fail."

With the greatest respect for Prof. Huxley as a philosopher and scientist, we have to say that he must have been a superficial student of American history if he thinks that Communism and Socialism are yet to assert their claims to be heard in this country. Why, their claims have been heard for nearly a hundred years. Communism was in successful operation long before France and England had witnessed any thing of the kind, and in fact before the great European teachers of Socialism were born! And since their birth America has furnished the best, if not the only fair field, for putting their theories to the test of practical experiment.

In the first place, Shakerism founded its Mount Lebanon eighty-four years ago, and has from that time proclaimed the blessings of Communism to the whole American people and to the world, and compelled their recognition by their fruits of temperance, morality, economy, industry, freedom from care and want, and the thousand evils that curse common society. Mount Lebanon was succeeded by seventeen other Shaker Societies; and as each society was composed of from two to five families or Communities, there were in all, three-score and ten Shaker Communities, including over five thousand souls.

Then came the Harmonists, numbering at one time nearly a thousand. Seventy-one years ago their Community was organized, and during all these years they, too, have preached the glories of Communism, and demonstrated that the evils of competition can be avoided by taking advantage of the grand principle of agreement. They suffered from persecution, from malarial diseases, from desertion and secession by hundreds; but through it all they prospered like the tree mentioned in the first Psalm: they went from Pennsylvania to Indiana, and back again to Pennsylvania, founding three separate villages, and every-where they made "the wilderness blossom around them like the rose;" and now, though reduced in numbers from special causes, they own railroads, oil wells, factories, and thousand of acres of fertile land, and pay taxes on millions!

Twelve years after George Rapp had led his followers from Württemberg to this country and founded his Community at Harmony, Joseph Bäumeler led forth from the same old German province his colony of Separatists and founded a settlement in the wilds of Ohio, which they called Zoar. They were not at first Communists and were miserably poor. They adopted Communism

of property almost from sheer necessity; and from that moment began to prosper. Their numbers have, on the whole, increased, and they, too, are millionaires; and yet they are only common people without much skilled labor or men of marked superiority.

These and other successful experiments preceded the movement which under Robert Owen and his disciples and the apostles of Fourierism assumed national proportions. Owen came to the United States in 1824, more than half a century ago, and electrified the nation with his great experiment at New Harmony and his magnificent schemes. His Community of nine hundred members on thirty thousand acres of land, and the eleven other practical experiments in Communism which owed their origin, more or less directly, to his labors, and which were scattered over different States, would alone have caused the claims of Communism to be generally heard; but his labors were by no means confined to practical Communism. He had all the zeal of Loyola, and proclaimed his doctrines to all who would hear. He lectured in the leading cities, and issued appeals to Congress and the nation; and such had been his great success at New Lanark in Scotland, in improving the condition of common laborers, that his words were listened to with great respect, and really leavened the nation. He presented to the Government an elaborate model, with interior and working drawings, elevations, etc., of a magnificent Community edifice which he had projected; and he delivered several lectures in the house of Representatives before the President, President elect, the Judges of the Supreme Court and Members of Congress.

Nor was Robert Owen alone in this work of social evangelization. Many eminent persons were associated with him, notably Frances Wright (who herself experimented in Communism on a two-thousand-acre domain in West Tennessee), Robert Dale Owen (who is almost as widely known as his father), Wm. Maclure, President of the Philadelphia Academy of Sciences, and others. Robert Dale Owen and Frances Wright made a name as co-editors and co-lecturers, and had great success in presenting the claims of Socialism to the American people.

Owen's practical experiments at New Harmony and elsewhere failed, but the afflatus which he communicated to the nation did not fail. It is a living, growing force to-day, inspiring thousands, perhaps tens of thousands, with bright hopes and aspirations. The members of the disbanded Owenite Communities are scattered over the entire country, and are almost without exception centers of Communistic interest.

That the failures of the Owenite Communities did not produce any wide-spread discouragement in the public mind is abundantly proved by the fact that upon the introduction of Fourierism another movement of national proportions took place. Indeed, it was even more general and powerful than that under the great Lanark leader. It had for its god-fathers Albert Brisbane and Horace Greeley, and for its apostles a host of brilliant men, including many who now lead the world's thought. There were George Ripley, Unitarian minister, editor of the "*American Cyclopædia*," and literary editor of the *New-York Tribune*; Parke Godwin, author of a "*History of France*" and other works, and editor of the *New-York Evening Post*; William Henry Channing, Unitarian minister, editor and author; Charles A. Dana, editor of the "*American Cyclopædia*," assistant editor of the *New-York Tribune*, Assistant Secretary of War, and editor-in-chief of the *New-York Sun*; the great Doctor Channing; Dr. John Collins Warren; the brilliant Margaret Fuller; Geo. W. Curtis, editor of *Harpers Weekly*; Nathaniel Hawthorne, the celebrated novelist; Miss Elizabeth P. Peabody, a well-known literary character; John S. Dwight, the musical authority; Francis Shaw; Grant, Orvis, etc., etc. These men fairly swept the nation with their zeal and enthusiasm. In three or four years, commencing with 1842, eight Associations were founded in Ohio, six in New York, six in Pennsylvania, three in Massachusetts, three in Illinois, two in New Jersey, two in Michigan, two in Wisconsin, one in Indiana, and one in Iowa—all tracing

their origin to the Socialistic movement headed by Albert Brisbane (who had received the personal instruction of Fourier), and Horace Greeley, Democratic and Liberal Candidate for President in 1872. Some of these Communities were remarkable as centers of intelligence and culture. Very recently a contributor to the *Boston Commonwealth* wrote: "It may be safely affirmed that there were more brains in and around Brook Farm than was ever congregated on one spot in the entire range of human history."

With such wide-spread Socialistic movements in our past history it sounds strangely enough to hear our English Professor talk as though Communism had not been heard of in the United States, and would present its claims a century or so hence when we have two hundred millions of people to feed, clothe and govern.

"But all those Fourier Communities failed, and the brains that were congregated about Brook Farm are no longer working in the interests of Socialism." Granted; but the Communities lived long enough and the brains about Brook Farm worked long enough to bring the claims of Socialism and Communism fairly before the American people, and to thoroughly leaven its thought and literature.

Moreover, if the Owen and Fourier Communities failed, the religious Communities previously established did not fail, but kept on their prosperous way preaching by deeds (which are always better than words) the gospel of Communism. Not only so, but new religious Communities were from time to time organized which have proved quite as successful as the older ones. One of these, the Ebenezer or Amana Community, was founded at the very beginning of the Fourier movement, 1842. Letters in the *AMERICAN SOCIALIST* have recently described this largest of all existing Communities, with its seven villages, 1,500 members, 30,000 acres of land, factories, mills and stores, its manner of life and system of worship. The Aurora-Bethel Societies—one in Missouri, one in Oregon, and both under a single leader—were established, one in 1844, the other in 1855, and are still flourishing. The Oneida Community, another religious society, founded in 1848, whatever its success may have been, has by an unbroken series of publications aided materially in keeping the claims of Socialism and Communism before the American people.

Etienne Cabet, a French Communist, exiled from France on account of his opinions, drew over to this country not less than fifteen hundred enthusiastic disciples. His experiment in Texas in 1848, and later at Nauvoo, Illinois, though failures, certainly were of some value in keeping alive in men's thoughts the general subject of Communism; and a remnant of his army, which settled in Iowa, still rejoice in their expectations of realizing all of Cabet's fine dreams.

Numerous other experiments in practical Communism might also be mentioned in this connection, and a great many semi-communistic ones—that is, experiments in coöperation with and without unitary homes—all showing how strong a hold the claims of Socialism and Communism have on the American mind. The popular newspapers may not recognize it, but neither did they do justice to anti-slavery until it had honeycombed the best part of the nation and could not possibly be longer ignored. Instead of predicting that the claims of Socialism and Communism will assert their right to be heard in the course of the next century, we predict that in much less time they will be universally recognized as offering the only means of salvation from the miseries of competition, and that our broad land will be dotted with happy and prosperous Communities.

"COMMUNISM, "it has been said," is the grave of liberty." It is a fact that some things have to be sacrificed to Communism; but that is true of any mode of life. You can't eat your cake and keep it too. Those who sigh for "some vast wilderness" in which to evolve their inner consciousness untrammelled by the laws and limitations of mankind would soon find themselves slaves to common necessities and sadly missing the conveniences of civilization. The "desert-island" dodge, so much affected by sentimental lovers harrassed by inexorable fate, is the antipodes of Communism brought down to its finest point. So long as it is impossible to have every thing in any one form of life we can only compare men in various conditions and choose for ourselves where we may gain the most desirable liberty and sacrifice the least. There are people who, after living a number of years under the usual monogamic system have spent the remainder of their lives in a Community, testifying that a comparison between selfish and Communistic life in respect to liberties gained and lost shows a large balance in favor of Communism.

ORGANIZED HOMESTEADS AND HOUSEHOLDS.

BY WILLIAM F. CHANNING, M. D.

THE problem of homes for the people is not a simple one. The question is not merely how to house single families at the least cost. No solution of the problem can be worse than the solitary farm-house in a thinly-settled country. The real question is, how to reconcile the autonomy of the individual and family with the economies and productive forces of modern society. The solitary farm-house is a pioneer in the wilderness, and good for that. But the first generation born in it, or as soon as civilization has spread far enough to take it in, fly from it as if it were a pest-house. In the older States our population is rushing into the towns, not because the earth has grown barren, or because our town-life is natural or beautiful, but because modern civilization attracts and marshals mankind to coöperative work, and the universal instinct revolts against anti-social methods and solutions. More farmers and farmers' wives, in proportion to the population, are insane, than any other industrial or professional class in America; and this, notwithstanding all the healthful influences of Nature in the country, and the miasm, filth, and imprisonment of the towns.

The first step towards social order is to secure the independent existence of the individual or family in a home which, like the traditional English house, shall be a castle inviolable and safe from all intrusion. One of the chief conditions of, such independence is that the home shall be *owned* by the individual or family, *not rented*. On this account it introduces the wildest confusion into the present discussion to compare the working-men's houses in Philadelphia, owned by themselves, with hired tenements. We are brought, however, at once to a legitimate though limited ground of preference for the Philadelphia plan of purchasing a homestead, over the common method of living in rented houses, or in hired rooms in a tenement-house.

But this is only half of the question. The wastefulness of building a separate house for each family, even with the cheapest appliances, and of carrying on the household afterward, *will be always sufficient to make the difference between comfort and pauperism for the masses*. In other words, which will bear repetition, the separate house does not, cannot avail itself of the social economies and productive forces which are the means of modern civilization. Two great departments of human industry, *Agriculture, already alluded to, and the household, remain in a hand-loom state of development*.

What is needed in agriculture to charm the population back to the fields and to double the production of the soil, is to substitute suitable buildings at the center of an agricultural township for unsuitable, straggling farm-houses and barns, and to replace solitary labor on farms by the modern method of organized industry, applied to the cultivation of a domain *large enough* to permit *selection of soils* and the use of *adequate machinery*. This question, "How can we keep the boys on the farm?" has just received a thoughtful answer from Colonel George E. Waring, in an "Ogden Farm-Paper," in the April Number of the *American Agriculturist*.

What we need in order to harmonize our household system with other branches of modern industry is a *Federative Homestead, owned by those inhabiting it*, in which the great entries or halls may be considered as *streets under cover*, and the individual or family domiciles, *houses under a common roof*. For such buildings a new architecture and new machinery are needed. The Peabody tenement-houses in London, the family club-houses in England and on the Continent, the family hotels in this country, and the Familistère at Guise, though furnishing valuable architectural suggestions, have solved as yet but few of the problems of construction of the "People's Palace," as it has been called. Invention also has done comparatively little to furnish labor-saving machinery for agriculture and the household on account of the segregated and slovenly character of these industries.

The most obvious form of the People's Palace in the town is a hollow square, surrounded with streets, with inclosed and surrounding gardens—the space in the center being large enough to give air and a pleasant outlook to the inner domiciles. To further this object, one side of the square might be left open, or devoted to work-rooms, only a single story in height. In the country the building might take the form of a cross, giving an open view on all sides with public rooms and halls, or a conservatory under glass (a winter garden) in the middle and gardens surrounding.

The economies would increase, and also the independ-

dence of the occupants, with the increase of numbers within certain limits. While the edifice might be of equal size for rich or poor, the separate domiciles would naturally be smaller and more numerous where the means of the proprietors were less. In the same building the various domiciles would differ in value according to situation and size, and thus would suit persons of different means. Not less than one hundred nor more than four hundred families may be assumed for illustration as probable limits of number.

A building of architectural beauty, favorably situated in country or town, to contain one hundred domiciles, would cost, including land, not more than two-thirds as much as one hundred separate houses of the same class, giving to each family the same amount and quality of habitable room. The edifice should be fire-proof, safer from intrusion, better drained, better ventilated, freer from offenses of all kinds, than the solitary houses. A finely-appointed kitchen, laundry, heating, lighting, and elevating apparatus, with telegraphic and other means of communication, sufficient for the wants of a hundred families, would replace one hundred sets of inferior work-rooms and apparatus in the separate houses. But one or more work-rooms would be provided in each domicile for minor or exceptional use.

The cost of carrying on the People's Household, including, warming, lighting, water and food supply, cooking, and the laundry, with superintendence and general service, would not be *more* than two-thirds the cost of living in separate houses of the same class, all purchases being made at wholesale, and the work being performed by organized labor, using the best machinery. Each individual or family would be charged (perhaps against a monthly advance) for precisely what they consumed. The difference of cost between meals served in family alcoves of a great hall, or by dumb-waiter, or equivalent machinery, in each domicile, would be small, and, like all other arrangements, at the option of each proprietor. In previous experiments of this general character, it has not been found that any family would long prefer the more costly and inferior method of private purchase and labor in the departments of cooking and washing, although provision could easily be made for a limited use of the public machinery by individuals having such preference.

This estimate leaves to the women of each family the greater part of their time. Here is one of the greatest existing wastes of labor. *The separate house necessarily and permanently dooms woman to drudgery*. Under the present system she necessarily carries on a hundred trades every day by hand-work, as wasteful of productive force as the old spinning-wheel. The labor of women, saved in this way, would find new channels. The steam-power in the unitary building, in constant use for elevators, pumping, washing, cooking, heating, lighting, would always furnish a surplus of motive power for sewing-machines and small industries which would naturally grow up. In the People's Palace a Kindergarten for the youngest children, and schools more or less industrial and technical for those older, would have a natural and inevitable place. While this would still further relieve the mothers, it would also be a field for the occupation of women and men living in the Homestead who were specially gifted in these directions. Other collective work of the People's Home would give occupation for some of the inmates. Halls for lectures and social purposes, a library and reading-room would also be among the endowments of every People's Palace.

Rising higher in the social scale, the question of domestic service, now so difficult of solution, would be summarily settled. In palatial buildings, occupying with inclosed and surrounding gardens a whole city square, erected with the wealth of a hundred rich families, nine-tenths of all the work would be done by the collective labor of employes, who would have no personal relations or contact with the individual proprietors. The remaining one-tenth of domestic service would admit of such selection and improvement of present methods as to get rid of the principal part of the evil. It is much easier to drill and actuate a corps of one hundred operatives in a public service than to direct a single domestic; and the elements of personal collision and suffering self-respect, inseparable from the latter rule, are absent from the former.

The Federative Homesteads, or People's Palaces, would especially need "Building Associations" for their establishment. But these associations would be neither charitable or speculative; they would be mutual-insurance companies, not for rebuilding houses destroyed by fire, but to build each a palace, as perfect as modern art could make it, for the occupancy of its members, and subsequently to carry on the Palatial Household. The comparison of the Philadelphia system of separate

houses, poorly constructed, and purchased by installments from building corporations not always purely mutual, should be made with such collective, self-owned homesteads, not with hired tenements, even should those be on the scale and with the appliances of the Peabody tenement houses in London, erected by a magnificent charity.

The People's Palace, to replace the people's hovels, is no fanciful project or arbitrary contrivance, but the natural form of the household required by our civilization, corresponding strictly with all our improved methods of productive industry; corresponding also with the social instincts and convictions of the time in which we live. Opposed to its practical introduction is the want of intelligence and mutual confidence in the masses, and also a selfish and exclusive spirit, which is short sighted and defeats its own end. Witness the insecurity and ruinous waste of our separate households, the drudgery of women, and the slavery of servants. In agriculture witness also the loss of at least one-half the natural product by incoherent labor in the fields, and by the isolated farm-house and barn.

I began this presentation of the "People's Palace" with a demand for an architecture and structural law which should throw around each individual and family a fortress of privacy, and which should secure a home-sphere more inviolable than is possible in our isolated houses, invaded daily by a horde of carriers, and pervaded by an alien caste of servants. This largest freedom and independence of the individual and family can only be assured by the perfect organization of the Homestead and Household.

In the vegetable and animal kingdoms the law of organization requires—1. The establishment of each individual molecule or cell in a world of its own; 2. The coördination and coöperation of such atoms or cells with each other, in a collective body or organism, according to their precise form and place. The want of either of these factors, the distinct individual units, or the scientific grouping and marshaling of units in a collective unity, deprives a body of its place in the organic world. The same factors must enter into every social organization which is entitled to the name. We have in this country an example of a true organization in our federative political system, composed of townships, counties, States, and nation, with its motto, "Out of many, one." I have drawn thence the designation *Federative* for the organized homestead.

It is essential that relations of precise equity shall prevail between the proprietors of a Collective Home. The right of individual property in each domicile should be fortified by separate title and right of sale, subject only to chartered restrictions. In a well-constructed and organized Federative Homestead such domiciles would always be salable at full cost value. A precise account, based on accurate standards of measurement, must be kept with each individual or family, including both general and special supplies and services. Instruction in the schools of the Palace would be classed among services to be specially accounted for. Our present common-school system (the best of our institutions) is a violation of social organic law, on the side of Communism, to balance its violation in the opposite direction by incoherent industry and incoherent homes. The only scientific justification, if it may be so called, of the present system, is the rule that two wrongs make a right. The relation of highly-organized societies to children will, without doubt, be parental, through the recognition of new equities and the extension of mutual affection and service. But the further consideration of this subject does not belong here.

There are two extremes of reaction against existing society: one, Communism, its destructive fusion; the other, Individual Sovereignty, its destructive analysis. Each tends to social dissolution, because it rejects one of the organic factors. Between these extremes—occupying the domain of organization—are two possible social orders, one constructive, attractive in all its forces, coöperative, in harmony with modern thought, and with the development of science and the arts. The People's Palace is the natural form of household belonging to this order. The other is an inverted organization, compulsory, actuated by destructive rivalries, characterized by speculation and fraud, and feudal in its tendencies and results. To this latter order, the middle-age civilization of Europe and America, which still holds us, belong the isolated house and all in our present methods which insulate instead of associating the industries, and reconciling the interests of mankind. The single but sufficient means of resisting the communistic dissolution of our present society is to substitute every-where for inverted methods natural organization, or, in other words, *scientific coöperation*.

The claim that the Federative Home, or "Peoples

Palace," is the natural, inevitable form of the organized Household—coextensive with the future society—brings the subject within the domain of legitimate *social science*. The consideration of improved expedients for housing the people, without regard to the essential form and tendencies of civilization, is no part of social science, but only a discussion of the arts of life.

—*Popular Science Monthly*.

COMMUNITY LIFE.

AT THE SHAKERS.

WE gather a few items from the October *Shaker*: "The Mt. Lebanon and Watervliet Ministry leave Pleasant Hill, Ky., Sept. 19, for South Union, Ky. Leave South Union for Philadelphia, Oct. 3. Leave Philadelphia for Watervliet, N. Y., Oct. 9, and if we will spare them so soon, will go to Mt. Lebanon, sometime afterward."

The destruction of the Shaker barn and all its contents by fire at Pleasant Hill, Ky., is noticed as "probably the work of an incendiary." The loss is put at from twelve to fifteen thousand dollars.

MR. LEBANON, N. Y.: "The annual 'Social Gathering' of the Novitiate Orders lately took place, as usual—resulting with an increase of blessings over any former meetings! Dr. J. V. Mansfield was an invited guest, and gave many wonderful tests of answering sealed letters. Elder F. W. Evans thinks there can be no doubt that the Doctor is a genuine, truthful Spiritualist, and most worthy man."

"Elder Evans and a dozen others of similar behavior, visited the Salt Point, N. Y., Peace Convention. The Elder, as usual, 'took the Kingdom of Heaven by force,' while the singing band of brethren and sisters, 'soothed the savage breasts' of any warriors that may have been present."

We suspect that the Shakers believe in a time for every thing, even for killing. Under the caption, "A Good Idea," Elder Evans perpetrates the following:

"Kill the cats!" That was a good suggestion in September number. They are the greatest nuisances on the premises; have to be killed *now*, to keep them within bounds. Kill a few more and it will lessen the number of cat deaths in the future.

Mother Ann Lee affirmed that cats were mediums of evil spirits. She enjoined her children not to play with or fondle cats. A good rule. They are the causes of weakly children in many households.

We have no dogs; why should we have cats?

The dog loves his master or mistress. The cat loves the house, and will return if taken away by the removing owner. How shall we keep the mice and rats in check?

Let some of the readers of THE SHAKER answer.

Do right, kill the cats, and "the birds of the air" will tell subscribers how to abate the lesser nuisances of rats and mice."

AT ONEIDA.

THE time for shipping canned fruits and vegetables has come, and they are now being sent to New-York, Philadelphia and other places by the carload.

A LETTER from Mr. Victor Considerant introduced to the Community one day last week M. Charles Limousin, editor of the *Bulletin du Mouvement Social*, published at Paris. Though the existing French laws do not permit the *Bulletin* to advocate Communism, it claims to keep its readers informed of the progress of Socialism throughout the entire world. Its other worthy aims are to raise the standard of civilization among the working people, and to reconcile labor and capital. M. Limousin was quick to see and speak of the advantages which America offered for free social experiment, and intimated that his observations in this "free" land had furnished him much material for thought.

THE grape harvest is especially abundant and delicious this season. Over thirty varieties are picked in greater or less quantities. One Clinton vine has yielded 125 lbs.

A CALL reported from one of the original members of the North American Phalanx.

AT WALLINGFORD.

FOLKS who wonder what our new house means, if it means that all O. C. is coming here, as the rumor sometimes goes, do not know perhaps that the dining-room of the old house seats but about half of the present family, that we lay a table in the sitting-room, and then some twenty of us take our chance at what we call the second table; they do not know that the Hall where we gather every evening (and should no doubt if it were not half as large as it is, the evening meeting draws so strongly), is proportionately small and hygienically most unfit; they do not know how low and small many of our bed-rooms are, mere boxes some of them, with no

deafening between their floors and the noisy dining-room, steaming kitchen, hot bath-room and cold woodshed beneath; (cheers will go up to the empyrean when this part of the old house is shivered to kindling wood, not many days hence); they do not know that the W. C. is a household almost childless because it has no room where to bring up children in the method we have found good—in a separate department under systematic Community care.

NEAR our "Cottage by the Sea," which is situated on Long Island Sound, about two miles south-west of Brandford village, is a forest underlaid with ancient oyster-shells. A road which has lately been cut through shows these refuse-heaps to be in some places six feet deep. How great an antiquity may be ascribed to them can only be surmised; but one of our party found among them a flint arrow-head, and on consulting Lyell we conclude that they answer to his description of the "kitchen middens" of Denmark, which are supposed to have been deposited several thousand years before our time.

A CLERGYMAN, who is also a member of a State Legislature, says in a late letter:

"I consider your development and use of the Turkish bath one of the most important contributions to the health of mankind that has been made in my day."

J. H. J."

We consider this a compliment to Communism.

SUPERIORITY OF SENSE-PERCEPTION IN BLACK RACES.

Some very curious physiological facts bearing upon the presence or absence of white colors in the higher animals have lately been adduced by Dr. Ogle. It has been found that a colored or dark pigment in the olfactory regions of the nostrils is essential to perfect smell, and this pigment is rarely deficient except when the whole animal is pure white. In these cases the creature is almost without smell or taste. This, Dr. Ogle believes, explains the curious case of the pigs in Virginia adduced by Mr. Darwin, white pigs being poisoned by a poisonous root which does not affect black pigs. Mr. Darwin imputed this to a constitutional difference accompanying the dark color, which rendered what was poisonous to the white-colored animals quite innocuous to the black. Dr. Ogle however observes, that there is no proof that the black pigs eat the root, and he believes the more probable explanation to be that it is distasteful to them, while the white pigs, being deficient in smell and taste, eat it and are killed. Analogous facts occur in several distinct families. White sheep are killed in the Tarentino by eating *Hypericum criscum*, while black sheep escape; white rhinoceroses are said to perish from eating *Euphorbia candelabrum*; and white horses are said to suffer from poisonous food where colored ones escape. Now it is very improbable that a constitutional immunity from poisoning by so many distinct plants should in the case of such widely different animals be always correlated with the same difference of color; but the facts are readily understood if the senses of smell and taste are dependent on the presence of a pigment which is deficient in wholly white animals. The explanation has, however, been carried a step further, by experiments showing that the absorption of odors by dead matter, such as clothing, is greatly affected by color, black being the most powerful absorbent, then blue, red, yellow, and lastly white. We have here a physical cause for the sense-inferiority of totally white animals, which may account for their rarity in nature. For few, if any, wild animals are wholly white. The head, the face, or at least the muzzle or the nose, are generally black. The ears and eyes are also often black; and there is reason to believe that dark pigment is essential to good hearing, as it certainly is to perfect vision. We can therefore understand why white cats with blue eyes are so often deaf—a peculiarity we notice more readily than their deficiency of smell or taste.

If, then, the prevalence of white coloration is generally accompanied with some deficiency in the acuteness of the most important senses, this color becomes doubly dangerous, for it not only renders its possessor more conspicuous to its enemies, but at the same time makes it less ready in detecting the presence of danger. Hence, perhaps, the reason why white appears more frequently in islands where competition is less severe and enemies less numerous and varied. Hence, also, a reason why *albinoism*, although freely occurring in captivity never maintains itself in a wild state, while *melanism* does. The peculiarity of some islands in having all their inhabitants of dusky colors—as the Galapagos—may also perhaps be explained on the same principles, for poisonous fruit or seeds may there abound which weed out all white or light-colored varieties, owing to their deficiency of smell and taste. We can hardly believe, however, that this would apply to white-colored butterflies, and this may be a reason why the effect of an insular habitat is more marked in these insects than in birds or mammals. But though inapplicable to the lower animals, this curious relation of sense-acuteness with colors may have had some influence on the development of the higher human races. If light tints of the skin were generally accompanied by some deficiency in the senses of

smell, hearing, and vision, the white could never compete with the darker races, so long as man was in a very low or savage condition, and wholly dependent for existence on the acuteness of his senses. But as the mental faculties became more fully developed and more important to his welfare than mere sense-acuteness, the lighter tints of skin, and hair, and eyes, would cease to be disadvantageous whenever they were accompanied by superior brain-power. Such variations would then be preserved; and thus may have arisen the Xanthochroic race of mankind, in which we find a high development of intellect accompanied by a slight deficiency in the acuteness of the senses as compared with the darker forms.—*Alfred Russell Wallace.*

AMERICAN SOCIALIST.

THURSDAY, OCTOBER 5, 1876.

Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.

It is always interesting to know the beginning of things. According to Josephus, the system of division of property and selfish ownership cannot claim a very respectable authorship. It seems that Cain, the first murderer, was its originator. The Jewish historian says of him:

"He introduced a change in that way of simplicity wherein men lived before, and was the author of measures and weights. And whereas they lived innocently and generously while they knew nothing of such arts, he changed the world into cunning and craftiness. He first of all set boundaries about lands; he built a city and fortified it with walls, and compelled his family to come together to it."

In the article on "The Enlargement of Home," which we published last week, the writer urged the necessity of more leisure time for purposes of education and general culture. He wrote: "The production and possession of abundance must become in some way possible with a very low minimum of labor in such production." His remedy for excessive toil is, combination in large homes. Dr. Channing, in another column of this paper, points out the same difficulty, and declares for the same remedy. He says: "The separate house necessarily and permanently dooms woman to drudgery." "The cost of carrying on the People's Household (as he styles the enlarged homes of the future) including warming, lighting, water and food supply, cooking, and the laundry, with superintendence and general service, would not be more than two-thirds the cost of living in separate houses of the same class, all purchases being made at wholesale, and the work being performed by organized labor, using the best machinery."

The conviction seems to be growing that some important changes in the size and organization of homes are demanded by the world's present degree of progress. The genius of the time is leading towards combination and coöperation. There are those who rejoice at this prospect, and those who dread it; those who desire to realize higher aims and a more general culture than the present bread-and-butter scramble will allow, and those who fear that by combining their interests with others they may lose some portion of their individual freedom. But the fact that good homes and abundant leisure are so much more readily obtained by coöperation than by individual effort will hold people to the study of the subject until the best forms of organization, and the most pleasant and economical size of family, are demonstrated. The point which is already becoming tolerably apparent is, that the model family of the future will be many times larger than any ordinary family of to-day. Dr. Channing assumes, as probable limits, that not less than one hundred nor more than four hundred families will constitute the enlarged household.

PROF. HUXLEY'S open presentation of the Evolution Theory starts discussion afresh in the scientific and religious circles, but with increasing calmness of mind on both sides. There is a growing charity in the times, inclining all parties to be more ready to concede toleration and even respect, to adventurous thought and research; still a universal peace is not so established but that hard names and unpleasant epithets are fired back and forth more or less. Spiritualism is just now the under dog in the struggle for recognition. The Christian religion and science have both passed through this same

struggle, though at different periods. Now they have got upon their feet and are respectable, though not wholly reconciled to each other. Upon occasion, however, the so-called religionists and scientists can join with bark and rush to roll Spiritualism in the dirt. Indeed, the general resistance, amounting almost to positive enmity, that the subject of Spiritualism arouses is most remarkable. Disparaging epithets are fairly showered upon it. It is time that sincere students of truth should eliminate churlishness from their treatment of any new subject whatsoever. A prominent journal says in a late article: "Unfortunately, it seems that the belief in Spiritualism is an ineradicable disease which, when it has once laid hold on a man never leaves him. No amount of exposure, will convince a man once tainted with this disastrous folly that what he takes to be an unfathomed mystery is a simple piece of imposture." Spiritualism has made wonderful progress for a simple delusion. Rebuke justly awaits imposture, but let the honest thinkers and workers be encouraged to dig away, though they be toiling at this "most dismal of subjects" as one names it. Who can safely say that no treasures are to be found in this mine? While Spiritualism is laboring in a field of its own, with its own methods and at its own charges, let the rest of us at least, look on calmly and benignly. Persecution is the friend only of error. In this Centennial year let the new world make a new departure in liberality and charity.

DR. McCOSH, of Princeton College, thinks there is no necessary incompatibility between the doctrine of evolution and revealed religion, but that the two may be easily and logically assimilated. The Dr. argues that whether this world and all therein were made in a week, or ten millions of years, it shows the same divine workmanship and omnipotent will. This is the sensible view to take of the matter, and will commend itself to all candid thinkers. While we do not consider the theory of evolution as proven, we see nothing in it inconsistent with the belief that God created the world, and brought it to its present condition. If we were shown a watch with a complication of wheels and springs, and were told that the maker had invented a machine which, on being set going, and supplied with the necessary material, would turn out a perfect time-piece without further aid, we should rate the intelligence of the inventor as highly as if he had made the watch at a sitting. It makes little difference whether animal life is the result of a single creative act, of a succession of such acts continued through a long space of time, or of the establishment of a certain vital organization with the inherent property of self-development; in either case we have to recognize the power and super-human intelligence of the Creator. To our apprehension, the patience that could plant the germ of life, and await for millions of years the slow process of growth, until its ripening into maturity, is more sublime and Godlike than such a manifestation of mere physical power as the creation of the world and its inhabitants in six days.

THE terrible wrecks of ocean steamships on the coasts of Nova Scotia and the Scilly Isles are probably fresh in the memory of every one. These disasters were caused by mistakes in navigation which seem very strange to persons unacquainted with the practical difficulties attending the finding of the exact position of a ship at sea. The common method of fixing the longitude requires an observation at noon, and the calculation by which the position of the ship is worked out, is a somewhat complicated one, necessitating the use of quantities which may be easily confused. Thus it is related that a Captain "used a *plus* instead of a *minus* sign for two or three weeks and just suspected that something must be wrong when he found himself on a coral reef hundreds of miles off his supposed course." When so important an art as this is in such an imperfect state it is not strange that constant attempts are made to improve it. For at least one hundred and fifty years the British Admiralty has been very active in promoting the improvement of navigation, and at one time offered enormous prizes for the best solution of the problem of finding the longitude at sea. These prizes were finally awarded to the makers of chronometers, because a knowledge of the exact time at sea lies at the foundation of all methods of finding longitude. Sir William Thomson, among the first of living mathematicians, has recently given much labor to this subject, and has succeeded in simplifying the methods of calculation in a marked degree. It seems that since 1843 a method has been known—invented by Capt. Thomas H. Sumner, of Boston, Mass.—by which an observation taken at any time of day can be made to yield the exact longitude; but this system required more skill than is generally possessed

by the captains of sailing vessels, and consequently the old meridian method has held its place in practice. Prof. Thomson's effort has been to simplify the Sumner method so as to bring it within the scope of ordinary skill. His researches at first showed that a table must be constructed which it would take 400,000 years to calculate; but subsequently he found that the same information could be obtained by a table of much less extent, which he has had constructed. By the use of this table Sumner's method is made easier than the one in common practice.

THE phenomena which attend Mother Girling and her followers in England who are called "Girling Shakers," are variously estimated by the Shakers in this country. The editor of the *Shaker* asks, "Is Ann Lee come again?" And commenting on her school says:

"If the spirit which moves the Girling Shakers be of God, it will inevitably lead them into all Godly behavior. And while we hope and pray that it may be a genuine revival of the Pentecostal Spirit, let us, with the light of God now in our possession, be determined that no hills of godliness shall overtop our Mount Zion."

ELDER F. W. EVANS, however, as will be seen in another column, speaks of her with little reverence as the "Girling woman" with whom he has long corresponded.

THE gradual drying up of the streams in this country is generally attributed to the cutting away of the forests; but, Prof. J. D. Whitney, in the September No. of the *American Naturalist*, maintains that the same process is going on in all parts of the world, even in countries where the area of forest is increasing. Although the thinning out of trees and vegetation has a certain influence in bringing about this result, there seems to be a slow process of dessication going on in the atmosphere, by means of which the amount of moisture absorbed and distributed over the earth is less than formerly. No theory as yet adequately accounts for the phenomenon, but its cause for the present remains one of the unsolved problems of natural science.

THE Jumel will case, now before the courts for the third time within ten years, bids fair to become one of the *causes célèbres* in American jurisprudence, not more from the legal points involved, than from the romance connected with it and the large amount of property in dispute. Madame Jumel was originally a person of humble circumstances, and led a somewhat disreputable life, till her marriage with M. Jumel, a French merchant, in New-York. On the death of her husband she became mistress of his entire wealth, among which was a considerable amount of real estate in New-York city, which, by the gradual increase in value of that species of property became, at her death, worth \$3,000,000. Subsequently to the death of M. Jumel, his widow married Aaron Burr, and was his legal wife at the time of his death, though the two had lived apart for several years. At the death of Madame Jumel, which occurred in New-York, about eleven years ago, she bequeathed her entire property to her pastor (who had great influence over her), for the benefit of his church. Mr. Nelson Chase, a New-York lawyer, and the husband of a niece of Madame Jumel, who was her legal heir, brought a suit to have the will set aside on account of undue influence on the part of the devisee, and insanity, or feebleness of mind on the part of the testatrix. In this he was successful, by the aid of Charles O'Conner, and the property was transferred to Mr. Chase. Subsequently a suit was brought against Mr. Chase for the recovery of the property, by G. W. Bowen, an illegitimate son of Madame Jumel, before her first marriage. This suit was defeated, partly from the fact that Mr. Bowen was not able to prove his identity with perfect certainty. The third and latest suit is now brought by the French heirs of M. Jumel, who claim a prior right to the estate as derived from the original owner. Mr. Chase has already spent \$300,000 in defending the claim of his wife to be the heir of Madame Jumel, all of which, however, has been furnished by the income from the property in question. It is impossible to foresee when this litigation will cease, as the estate is very valuable, and heirs spring up one after another in apparently interminable succession.

THE *New-York Tribune* has done good service to the reading public by issuing in pamphlet form, as its "Extra, No. 36," complete reports of Prof. Huxley's lectures and public addresses, given during his recent short visit to this country. The three lectures on the Direct Evidence of Evolution, which were delivered in New-York, are fully illustrated by drawings from the diagrams used by the Professor. The price of this pamphlet is only twenty-five cents, and the same matter can be had in sheets for ten cents. Its sale is re-

ported to have been very large. In addition to the New-York lectures, it contains Prof. Huxley's "Impressions of America," his address at Nashville on the "Testimony of the Rocks," and the address on "University Education" delivered at the opening of the Johns Hopkins University, Baltimore.

THESE be days of progress, especially in the newspaper world. A correspondent, who has undertaken to edit and publish an occasional exponent of his peculiar ideas, informs us that, for want of a little money to complete the payment on a fifty-dollar press, he is obliged to print the first few numbers *with a rolling-pin!*

In *Nature*, for Aug. 24, there is a detailed account of the telephone, an instrument for transmitting sound by electricity from one vibrating substance to a substance capable of a similar vibration at a distance. The subject is too complicated for explanation in a short space, but the essential principle upon which it depends is the transmission and interruption of currents of electricity corresponding in interval and duration to the physical vibrations which give rise to sound in a tuning-fork. The writer in *Nature* says that "here is the germ of notable improvements to be made on the electric telegraph." He adds: "We do not, however, believe that in its present state, the invention is so complete that we can, at a distance, repeat on one or more pianos the air played by a similar instrument at the point of departure. There is a possibility here, we must admit, of a curious use of electricity. When we are going to have a dancing-party, there will be no need to provide a musician. By paying a subscription to some enterprising individual, who will, no doubt, come forward to work this vein, we can have from him a waltz, a quadrille, or a galop, just as we may desire. Simply turn a bell-handle, as we do the cock of a water or gas-pipe, and we shall be supplied with what we want. Perhaps our children may find the thing simple enough."

THE BETHEL COMMUNITY.

Externals--Communism and Individualism Strangely Blended--their Religion and Government--their Leader--Aurora.

[Editorial Correspondence.]

Bethel, Shelby County, Missouri, 1876.

EXTERNALLY, Bethel is one of the least attractive of existing Communities, and yet it is one of the most interesting to study. "You cannot whip our young people away," they said; and I saw no one who did not express perfect confidence in their leader, Dr. Keil, now living far away in Oregon, whither he migrated twenty-one years ago with eighty others to found the more prosperous Community of Aurora. The two Communities are considered as one, and both are under the control of Dr. Keil. His present deputy at Bethel is one Jacob Miller. This Community at one time numbered 650 members, but so many have been drawn away to Oregon that there are now only between 250 and 300. No one was able to give me the exact number.

The village has an unthrifty look. There is a main street, with a few side streets. Many of the old houses are of brick, plastered on the outside, and are badly scarred here and there where the mortar has fallen off in patches. There is scarcely a pretense for a sidewalk in the place, though the soil is of that adhesive clay which renders sidewalks so indispensable to comfort in walking. Grunting pigs forage everywhere at will; and a big wood-pile, exposed to all the storms, encumbers the street opposite every house.

Call the attention of the Communists to these things, and they will, with the utmost frankness, confess that they are far behind the true standard and need many improvements; but they will add, that the present condition of things is mainly owing to the fact that for a number of years they have been watching for an opportunity to sell out their entire property here, that they may all remove to the Aurora settlement.

Signs of comfort and substantial prosperity are by no means wanting. Every house has its large garden where the supply of vegetables for the family is raised, and where a few flowers gladden the eye. Every house has its pigs and poultry, and one or more cows. It was a pleasant sight to witness the incoming drove of eighty cows late in the afternoon, and see them separate to their several homes for milking. A large new brick grist-mill, standing at the lower end of the village supplies the inhabitants with flour and meal; doing also much grinding for outsiders. The Community store supplies the members with clothing, sugar, coffee and other articles. From the tower of their substantial brick church a splendid domain is seen, of meadow, cultivated field and woodland. Some four thousand acres

they have in a solid body, besides several hundred acres in an adjoining county. Special care has been taken to save their growing timber, or rather not to wantonly destroy it, as is too often done in newly-settled countries. Their land is undoubtedly fertile, and well adapted to grass, grain and timber. The interiors of their houses are neat and cozy. Their tables have an abundance of well-cooked food. No fear of want goads them on, and they take life very easily. Their business is mainly agricultural; but they have, besides the large grist-mill already mentioned, various shops such as are indispensable in every village. A distillery and woolen factory were burned a few years ago, and have not been replaced. With their simple, economical habits they have no difficulty in making a living even with their present reduced numbers.

Communism and individualism are strangely combined at Bethel; and one is almost at a loss to determine which dominates. You pass along the streets, and notice the little houses and gardens, and you say, "This looks like individualism." You go into the shops or fields, and behold the men working together in groups, and learn that no accounts are kept of labor; and you say, "This is Communism." You step into the store, and are told that the members pay for what they get there from the proceeds of the surplus of their gardens and poultry yards; and you say again, "This looks like individualism." But, crossing the street you enter the grist-mill, and see the members supplied without charge with whatever is needed for their households; and you say, "Here again is Communism."

You talk with the people, and you are surprised that they are held together in unity with so few distinctive principles. They begin by telling you that they don't believe in formalities of any kind; that a man can be saved only by becoming a new creature in Christ Jesus. And they are very likely to sum up a man's whole duty in this, that he must do right and live unselfishly whether he is in the Community or out of it. If you inquire how they regard their leader they will say: "We consider him inspired in spiritual things. His whole mind is engaged in them. He seeks the good of all. It makes no difference in what way a man is troubled, if he takes the Doctor's advice he will get relief. His doctrine is this, if a man has lied he should lie no more; if he has stolen he should steal no more; and if possible make double restitution; and in all things do good rather than evil." They have services at the church only every other Sunday, consisting mainly of singing, prayer and a discourse by Mr. Miller, the deputy President.

The government of the Community is also extremely simple. They have a President and several Trustees, who manage every thing, and strive to work in harmony with the general wishes of the society. These officials are men of simple habits. You would not be surprised to find even the President at work in the blacksmith-shop or grist-mill; and the older members will tell you how Dr. Keil used to labor in the harvest-field, with coat and vest off, and sleeves rolled up: "Ah! he is a man."

And, truly, I cannot account for the fact that the Bethel Community has existed so long and with so much unity and prosperity, in spite of its loose organization and lack of clearly-defined principles, except on the supposition that its founder possesses great personal magnetism and power over men. I know he is called by many a foolish fanatic, and is accused of things which if true would deprive him of all confidence; but it must be considered, on the other hand, that nearly every sect began its career with measures that were devised under the fervor of new truth and which the skeptical pronounced fanatical. But I imagine that in cases where there is actually fanaticism it is likely to soon disappear when confronted with daily experiences of practical life; and certainly some remarks quoted by Nordhoff show that Dr. Keil has at the present time some deep wisdom in the art of governing Communities. "In the early days," said the Doctor, "we used sometimes to have trouble. Thus a man would say, 'I brought money into the society, and this other man brought none; why should he have as much as I?' But my reply was, 'Here is your money—take it; it is not necessary; but while you remain remember that you are no better than he.' Again, another might say, 'My labor brings one thousand dollars a year to the society; his only two hundred and fifty;' but my answer was, 'Thank God that he made you so much abler, stronger, to help your brother; but take care lest your poorer brother do not some day have to help you when you are crippled, or ill, or disabled.'"

Fanatical or not, Dr. Keil, the Prussian man-milliner, after passing through the mysticism of Germany and the Methodism of America, when scarcely thirty years

of age began his career as an independent religionist, and soon had a sufficient following to commence the Bethel Community. His disciples were all Germans and "Pennsylvania Dutch," and included some who seceded from the Rappite Community under the leadership of Count Leon, who founded a short-lived colony at Phillipsburg, near Pittsburg, Pa.

Although Bethel was founded twelve years earlier than Aurora, the latter is nearly or quite double the size of the former, and I suppose Dr. Keil and his disciples would prefer to have their system judged by its results at Aurora rather than by what is seen at Bethel. Indeed, I was told that Bethel was never considered as the final settlement; that Dr. Keil intended from the beginning to make his permanent Community in Oregon. Aurora, according to Mr. Nordhoff (whose account was thought impartial and fair by those at Bethel who had visited the Oregon settlement), seems only a more flourishing Bethel. The general plan and arrangements are identical. They have similar and some additional work-shops. They have a domain four times as large. "They have the most extensive orchards in the State, in which are apples, pears of all kinds, plums, prunes, and all the commoner large and small fruits. There is also a large vegetable garden for the use of those who have none at their houses." The Community inn "is used as a summer resort by residents of Portland; the Aurora band (they also have a band at Bethel) is employed at festivities in Portland; the pleasure-grounds of the Community are opened to Sunday-school and other picnics from the city in summer and fall." But every thing is plain and commonplace. "There is an air of untidiness about the streets of the settlement which is displeasing. There is a piece of water which might easily be made very pretty, but it is allowed to turn into a quagmire. But few of the door-yards are neatly kept. The village seems to have been laid out at haphazard. Their stock is of poor breeds," etc. When Nordhoff remarked upon these things the members invariably replied: "We have all that is necessary now; by and by, if we are able and want them, we may have luxuries. For the present we have duties to do; we must support our widows and orphans, and our old people who can no longer produce. No man is allowed to want here among us; we all work for the helpless."

But while alive to the imperfections of Aurora—its lack of any high artistic or educational features—Nordhoff is constrained to acknowledge that the people are undoubtedly happy and contented; and that they enjoy great moral advantages: "Since the foundation of the colony it has not had a criminal among its numbers; it has sent no man to jail; it has not had a lawsuit, neither among the members nor with outside people; it has not an insane person, nor one blind or deaf and dumb; nor has there been any case of deformity." "This result," he adds, "will appear none the less remarkable when I add that the Community has no library; that its members, so far as I could see, lack even the most common and moderate literary culture, aspiring to nothing further than the ability to read, write and cipher; that from President down it is absolutely without intellectual life. Moreover it has very few amusements."

The results, both at Bethel and Aurora, show what Communism has accomplished among simple, uneducated people having the two essential conditions of religious unity and a leader whom all respect; but by no means what it can accomplish. It must produce the best results in all departments of growth and culture before it can make good its claim to stand at the head of civilization.

W. A. H.

HOW THEY DIG STONE AT PORTLAND.

THE nutmeg State has not invested much in the way of mines yet, but she has striven to keep her world-wide reputation by opening a barytes mine where she digs white stones, grinds them fine as flour, and heavily adulterates the so-called "pure white lead." Far be it from me to accuse a single soul connected with the great quarries at Portland of imposing on the innocent public in the slightest degree, but the reverence with which I gaze on a brown-stone front in the great cities is occasionally disturbed by discovering on some half-finished building that the brown-stone is only a thin shell fastened to a stout brick wall behind. Portland cannot be blamed for being the innocent cause of the "brown-stone front" illusion, nor does that sham detract from the interest of these magnificent quarries.

One hundred and fifty years ago, the good folks of the village of Middletown used to go across the Connecticut (which runs past their town) to the eastern bank and dig from the low bluff such stones as they wanted for their hearth-fires and doorsills. As the

years passed on, the quarry grew slowly until, in 1766, some enterprising man dug out several ship-loads and, taking them to Boston, built there the old Hancock house. Not until 1820 was a regular company formed for quarrying. At present there are three companies, and each owns but a single hole in the ground. But these holes—especially the “Middlesex”—are on a stupendous scale. A neat little farm of fifty acres has been dug away to a depth of sixty feet or more, and in the middle of the lot a patch has been carried down one hundred and fifty feet deeper. The bottom of this huge, dry well is just fifteen acres in extent. A stone big enough to fill that hole would contain over ninety-two million cubic feet, and would weigh 13,892,000,000 pounds. The whole mass of stone which has been moved in all these quarries cannot fall much short of three hundred million cubic feet. The proportion of waste I did not learn, but it is probably at least one quarter.

The little village of Portland, from which the quarries take their name, lies just across the river from Middletown, and the quarry stone-yards come close up to the back doors of the dusty red houses on the principal street. Along the river bank these stone-yards extend for half a mile or more. Scattered thickly about are the blocks of dark red sandstone of all sizes up to thirteen feet long and two and a-half square, which was the largest one I saw. The depth of soil that has to be removed before the rock is laid bare, is fifteen or twenty feet. When this is accomplished a few great blasts are first made which slightly loosen up many cubic yards of stone, and then the quarrymen, in groups of ten or a dozen, attack it with pickaxes and wedges. In each direction in which they wish the stone to split, they dig little grooves with their picks, and drive in short, blunt steel wedges. Usually the sandstone splits obligingly as they would have it, though occasionally it takes an ugly diagonal, and stone and labor are wasted. The ease with which the men moved large blocks along interested me. In one group that I watched, each man, armed with a crowbar, kept time with his prying to a kind of chant sung in a ringing tenor by a big sandy-haired man:

“Hi! hup! hold her up! hold her up!
Roll her ‘long! roll her ‘long!”

The vast rocky amphitheater echoed responsively, and when mellowed by distance, his voice sounded somewhat like a far-away bugle.

Steam-engines are used to pull the blocks out of the quarry, by means of a wire cable and crane. Holding on by a stout bolt, I peered cautiously over the edge, and saw, a hundred and fifty feet below, a large stone chained to the cable, come swinging up. I watched with interest the men, who, treading on the very brink of the precipice, seized the stone and swung it around where it could be carted away by great mild-eyed cattle driven by bronzed men with sharp New England voices, and still sharper lashes. Near by, where some laborers were digging a ditch, I saw an old Connecticut farmer with his hands in his pockets, looking on. Much to my surprise, the superintendent pointed him out to me as the oldest quarryman he had. “Nigh on to fifty years ago,” the old gentleman told me, “I began here as errand boy, then as cattle-driver, next as quarryman, and now I’m a boss.” What a brief biography for threescore years! I wondered if such a long-continued stone-gazing had any tendency to petrify one. I thought the people I saw about there wore a certain rugged air, as though the only castles they ever built were of good red sandstone.

The wages paid at the quarries range from \$1.75 per day to common laborers, to \$3.00 per day to stone-cutters; but lest any should be tempted to look there for work, I will add that they almost never take new hands. “We have no man with us now,” said the superintendent, “who has not been here at least five years, and most of them from ten to forty years.”

I watched a stone-cutter pecking away on the surface of a huge block. Eighty blows a minute he struck, by the watch. Raising his ten-pound hammer eighteen inches at a strike, he would lift, perhaps four or five hundred thousand pounds a foot high, for a day’s work. But he was a sturdy Lancashire man, and his forty years among rocks had apparently wrought no physical injury to him. In the river below, I counted nine vessels—all two-masted schooners—awaiting their loads. Boston, New-York, Philadelphia, Charleston and New Orleans are among the cities which take the products of this little Connecticut town. C. A. C.

—Swift’s maxim in conversation, was: *Take as many half minutes as you can get, but never take more than half a minute without pausing and giving others an opportunity to strike in.*

CORRESPONDENCE.

Harvard, Mass., Sept. 26, 1876.

EDITOR OF SOCIALIST:—This morning I read over carefully Mr. Hinds’ description of the Springfield Association in No. 15 of the SOCIALIST. I also read my letter in No. 23, which A. C., in No. 25, deems “somewhat cynical,” and Mr. Ellis’ letter in No. 26. Hoping that I am a “Christian of good digestion,” I feel in a mood this evening to write you briefly. And the first thing I want to tell you is, that last July I read the letter from your New-York correspondent, T. R. N., which follows Mr. Hinds’ Springfield letter. I read the New-York letter again this morning; and I hope all interested in co-operation will read it. My impression is that co-operation, technically so-called, may be the first step in the right direction, but that in the real battle between labor and capital it will hold about the same relation to the combatants that the Peace Congress—which (as some people with good memories may recall) sat at Washington shortly before Fort Sumter was fired upon—held toward the war of the rebellion. I rather like Mr. Ellis’ letter. Its general tenor shows almost excellent spirit. But then the Portuguese proverb tells us that “hell is paved with good intentions;” and not many years ago a popular Massachusetts governor used to tell us, “Success is duty.” I do hope Mr. Ellis and his associates will reach permanent and assured success, but I have not one particle of faith in his scheme on a coöperative basis, and I have had ample opportunities for forming this judgment by observation, without learning the lesson by bitter experience. Social architecture is the most profound and abstruse, though it is to me one of the most interesting, of studies. I am, however, only a novice in Socialism; but I have got far enough to believe that Association which does not become full Communism, is a delusion and a mere rope of sand. It seems to me that if the young men and women at Springfield are not prepared for Communism their organization cannot last. I have seen notices of their enterprise in various papers during the past year, and doubtless it has been forced along by efforts to “write them up.” But the simple truth is, that whether such a body grows slowly or rapidly it needs a very strict organization.

One weak point it seems to me, in Mr. Ellis’ letter, is the reference to Oneida Community. I fancy that the New York Central Railroad, the Bank of England, and all other strong organizations generally have on hand all they can manage. The reason they are strong is because they attend faithfully to the work in hand and avoid side issues. Mr. Ellis has strong claims, and his case is fairly before the public. I hope he may have that guidance which alone can be trusted. C. W. F.

Enon Valley, Lawrence Co., Penn.

EDITOR AMERICAN SOCIALIST:—I have read with deep sorrow the letter of Mr. Ellis, in your paper of the 21 inst., giving an account of the failure of the Industrial Home at Springfield, Vermont. It adds another to the many shrieking ghosts that cry out, Impracticable! Impracticable! whenever a proposal is made anywhere in the country to improve on the present competitive system of society by establishing a Communal Home. But, Mr. Editor, considering all the antecedents and concomitants of the enterprise, could the result, in the nature of things, have been otherwise? The object of a Community or Industrial Association, is, by moderate and judicious coöperative labor, by the abundance of wealth it creates, by congenial society, and by an exemption from all fear of straightened circumstances in old age, to *live happily*. The very first thing proposed, even before seeking permanent shelter from the storm, is to get something to *eat*. A Community therefore, in order to be successful, must begin with an unincumbered title to the soil, and the means of working it. That is to say, they must draw their subsistence by labor from the earth, the bountiful mother of all living beings. They must have cows to convert the grasses and grains of the fields into milk, butter and cheese. They must have poultry to furnish meat and eggs to the workers, and for sale. They must have horses and oxen to assist in the labor, and dispense with mere human drudgery. These powerful factors of wealth are constantly working for the wise Communist who avails himself of them. The earth yields its endless variety of products every month in the year. The motherly cow gives him her delicious and healthful milk twice every day as he needs it; and her calf which is fed on the grass and buttermilk is growing in value all the time. The old mare’s colt is increasing in value every hour, while its mother, by her labor at the cart, the wagon, or the plough, adds constantly to the wealth of the Community. The meadows

and grain fields, prepared by the skill of the Communist, and fructified by the rains and sunshine of heaven, are growing at night when he is asleep, and on Sundays when he is at meeting, all to furnish him with means to procure the comforts of life.

But the Springfield Community of Mr. Ellis began its career in a latitude where the winters are long and rigorous, where the soil is poor and niggardly, and where the daily bread of the Community depended solely and exclusively upon the daily labor of those who composed it. They were like a train of passenger-cars on the Pacific railroad which makes progress as long as the fire and water are supplied to the engine, but which, when these give out, stand still on the plains, the very image of despair and helplessness. The only assistance they got from any of the forces of Nature was in the yeast which raised their bread, and in the recuperative agency of sleep at night when it was so dark, and they so tired, that they could not work any longer. Their property consisted in shop, tools, and manufacturing articles—all dead, inert things, liable at any hour to be burned up, or become unsaleable by a depression in the market demand. Of course they were *bound* to fail. But is Communism, or even Coöperative Association to blame for it? Must society continue to be a den of ravening wolves, biting and devouring one another because some persons, in trying unwisely to improve their condition, make things worse? The Almighty works no miracles now-a-days. He has endowed us with brains to understand the causes and effects of things, and if we act unwisely, by not adapting means to ends, we are punished for our *folly* as severely as if it were a *crime*.

The grand prerequisite to success in a Community, unless it have vast wealth to begin with, is, that it has a tract of an hundred acres of good land, free from all debt, with sufficient labor of man and beast so to develop its resources. These secure bread, clothing, and shelter at once. Manufacturing will come on after a while. As a Community is only a large *family*; and as the father of a family, being older and more experienced in farming than his sons and daughters, *directs* them in their varied labor, and thus thrives, so, there must be a *governing* head in a Community,—not a despot whose arbitrary will is supreme law, but a man selected by the family for his good sense and his qualification to direct. The persons who form a Community, if in earnest to promote their own happiness and to show the world that there is a better mode of living than the one now in vogue, will submit to the idea of *government*; for government is a necessity, whether in Heaven or on Earth. As a *sine qua non* to membership the applicant for admission pledges himself that he will submit to mutual criticism, or leave; and in this arrangement the Community has a constant guarantee of peace within; for the court of criticism is a safety-valve to let off the superabundant steam generated by the necessary friction of association so that no explosion can take place—unless the devil, out of spite, and to convert heaven into hell, throws a torpedo with a lighted match among them in the shape of an angular, crotchety, self-opinionated, and head-strong fool who is determined to make mischief. But a Community, by always keeping its hand on the handle of the door, can either keep out, or put out, such marplots and pests, so that peace and harmony can be secured. With such precautions and by securing a homogeneous set of persons to begin with, it seems to me that in these hard times flourishing Communities ought to spring up all over the country like mushrooms after a wet night in summer. Respectfully,

A. B. BRADFORD.

A philosophical friend who has been rusticated at the sea-shore this summer has developed a method of his own for catching eels, which he thus describes:

“I waded knee-deep into the river one morning just before the lowest tide and began feeling about for long clams. After digging awhile I chanced to put my hand back on a place which I had just gone over and was surprised to find that it was covered with eels. I immediately conjectured that they supposed I was getting the clams for them, and this idea suggested a plan for catching them. I crushed a few clams, put them in my basket—which is constructed with holes in the bottom for letting the water out—and then invited the eels to breakfast. They came readily to the feast, but after seizing a clam, darted away with it into the deep water. Then I adopted the expedient of holding a broken clam in one hand in the basket until I could feel an eel nibbling, when I would suddenly raise the basket with the certainty of securing at least one eel. In this way I caught seventeen. The next time I went eeling I tried the plan of offering a broken clam with my left hand while I

grabbed his eelship with my right, on which I wore a woolen mitten. This I found to be a very successful method."

ANOTHER correspondent reports sundry freaks of nature:

"OUR cat has six toes on each of its fore feet. The extra claw is inserted between the thumb-claw and the other four and is smaller than the rest. This peculiarity is hereditary, the existing representative being the great-granddaughter of a cat who was prepotent in the transmission of her physical and moral traits through several generations. We can recommend the breed as energetic and conscientious. In this connection we may mention that one of our neighbors has some chickens whose feathers all turn the wrong way. This freak has been produced by cultivation. They look as though they were out in a high gale, and Rex says he involuntarily seizes hold of his hat-brim and turns up his coat-collar every time he sees one of them."

FROM RUSKIN.

So far as you desire to possess, rather than to give; so far as you look for power to command, instead of to bless; so far as your own prosperity seems to you to issue out of contest or rivalry, of any kind, with other men or other nations; so long as the hope before you is for supremacy instead of love and your desire is to be greatest instead of least;—first instead of last;—so long you are serving the Lord of all that is last, and least;—the last enemy that shall be destroyed—Death; and you shall have death's crown, with the worm coiled in it; and death's wages, with the worm feeding on them; kindred of the earth shall you yourself become; saying to the grave, "Thou art my father;" and to the worm, "Thou art my mother, and my sister".

THE EQUINOX.

[The late equinoctial storm was unusually severe, doing much damage on the Centennial grounds in Philadelphia and in many other places. In this vicinity fruit trees were injured to some extent, and the roofs of buildings did not wholly escape.]

The following lines were suggested by the above and if they do not possess much poetical merit may perhaps interest some of the readers of the SOCIALIST:]

Storm of the Equinox!
It hath come, and it hath ceased;
Storm of vengeance from the East,
Dread Equinox;
Breaking windows, flooding floors,
Dashing in through open doors,
With broken locks.
Demon of stern Equinox,
Full of harm to herds and flocks,
In open field;
Blow and bluster, "crack your cheeks"
But a higher power speaks
And you must yield.
Calm the day, and calm the hour
Wind and storm have lost their power
And sunshine reigns;
Frightened birds have come once more
Singing love songs o'er and o'er
In gleeful strains.
Sol hath stept across the line,
Led by sovereign laws divine
Unchanging ever.
Equal days and nights, 'tis clear
Come no more this pleasant year,
Bringing with them Summer's cheer!
No never.
Yes, 'tis come! sad autumn time!
Summer's passing in the prime
Of its sweet days.
Yellow leaves are seen to fall
Floating through mid air, and all
In one soft haze.
June hath gone with all its sweets,
Dead, its way-side flower, that greets
The passer by.
Life thus fleeting slips away,
Nearing its exit day by day
But not to die.

Shortsville, N. Y., Sept. 24, 1876.

J. B. W.

MOTHER GIRLING.

From the Shaker.

I HAVE corresponded with the Girling woman and her people ever since they were organized. James Hasse, a leading member of Mother Girling's household, received faith in Shakerism, and came over from England, to unite with the Society. This led to the Girlingites being called Shakers in England. They had no right to the name. Of all sects they are the most orthodox. To them the Protestant Scriptures, just as they stand, are the word of God—Jesus is the Christ. They fully accept his doctrine of physical resurrection—believe he did rise, bodily, from the tomb, and was the first resurrected man; that all true believers will be resurrected as he was, even as Paul and other apostles believed and taught. They hold the physical resurrection as do the Catholics and Protestants. They claim that Jesus has made his second appearing in the Girling woman; that

the judgment day is near, in which the dead in Christ are to rise first, but the Girlingites are of those who will be alive at his coming—are even now, resurrected, so that she and her people will never die physically. They are warning the world, like Second Adventists, which they really are, and nothing else.

The only difference between them and the popular sects, is, they believe the Scriptures and act accordingly, whilst the Protestant sects believe the Scriptures, but do not act logically in accordance with that faith or belief.

The Shakers do not hold the Scriptures as the word of God (plenarily), nor believe that either Jesus or the apostles were infallible in word or doctrine, as the Pope is said to be.

To the Shakers, the resurrection is rising from the Adamic to the Christ plane—from generation to spiritual celibacy. To them, the kingdom has come, is in the Shaker Order, and with the Shaker people.

In Celibacy; Community of goods; Confession of sins; non-resistance and Spiritualism, the Girlingites hold with the Shakers.

But with the Girlingites the science of Spiritualism is used to induce divers operations in public, exhibiting manifestations of freedom between the sexes bordering upon, or suggestive of, Free-Love practices. They have ecstatic dancing with endearing embracing and osculation.

Shakers hold that Spiritualism, and the spirits of the old prophets, or modern ministering angels, should be subject to the testimony of Jesus and Ann; that even under the operation of the most sacred gifts of God, it is good for a man not to touch a woman, in any such physical manner as is peculiar to Free Love Spiritualists, Girlingites, or the Oneida Community.

First, pure; then peaceable. Second, pure in spirit, avoiding even the appearance of sensuality, is the Shaker motto.—F. W. Evans.

MARSH-WATER AS A VEHICLE OF AGUE-POISON.—In his volume on "Practical Hygiene" the late Dr. Parke adduces a number of facts to show that marsh-water is a vehicle of ague-poison. The more commonly-received opinion, however, is that the air of marshes is the sole cause of intermittent fevers. Certain observations made at Tilbury Fort, on the river Thames, appear to confirm Dr. Parke's view. In the "Army Medical Blue-Book" it is stated that the troops at Tilbury Fort are supplied with water collected on the roofs of buildings, and stored in underground tanks at or below high water mark. The officials at the neighboring railroad-station use spring-water pumped from a well. Now ague has, for a long time, been common among the troops at Tilbury Fort, and almost unknown at the railroad-station. During some cleansing and repairs to the tanks, spring-water was obtained from the latter source for several months together, during which time ague disappeared from among the soldiers at Tilbury, but on the tank-water being again brought into use, cases of ague again made their appearance, the disease ceasing on discontinuing that source of supply. Samples of water from these different sources were submitted to chemical analysis, when it was found that the amount of organic matter in the tank water was greatly in excess of that in the spring (railway-station) water, while the presence of vegetable and fungoid matter made it evident that there had been soakage of water from the surrounding marsh into the tanks.—*Popular Science Monthly*.

Truth is like a torch: the more it is shaken the more it shines.

I have lost much of the faith I once had in the common sense and even in the personal delicacy of the present race of average English women by seeing how they will allow their dresses to sweep the streets as if it is the fashion to be scavengers.—*Ruskin*.

SUMMARY OF NEWS.

HOME.

The unveiling of the statue in memory of the late William H. Seward, took place in Madison Square, New-York, on the 27th ult. The statue is of bronze, and very well executed by Mr. Randolph Rogers of New-York.

The experts selected by the Silver Commission, a body appointed by the last Congress to thoroughly investigate and study the remonetizing of silver by the United States are, Gen. Dix of New-York, William M. Groesbeck of Cincinnati, and Mr. A. B. Nourse of Boston.

The Sioux, Arapahoes, Cheyennes, and other tribes at the Spotted-Tail and Red-Cloud agencies have signed a treaty with the United States Government, releasing the Black Hills country. The Indians express considerable reluctance to do so, because of the bad faith of the Government in holding to the many former treaties, which the Indians recounted in their several speeches.

The immigration of laborers to England has extended to Fall River, Mass. and some of the cotton weavers of that place are making arrangements to return to England, where they can obtain twenty-nine cents for the same work for which they are now receiving nineteen. In view of this fact and the increasing fall business, the manufacturers of Fall River are contemplating the desirability of restoring the ten per cent. reduction made in the wages of their employes, about two months since.

The greatest number of persons that ever visited a world's

fair in a single day, was gathered at the Centennial Exhibition on the 28th of September. That day was set apart as "Pennsylvania day," and the admission price was reduced to twenty-five cents. There were 220,000 paying visitors present. The Vienna Exposition only mustered 173,000 persons in one day, and that at the reduced rate of ten cents.

The introduction of a cheap system of carriage travel in New-York, after the manner of the systems of several European cities is apparently not far distant. A company is already forming in the City, with the name of "The New-York Cab Company, Limited." The capital has been fixed at \$500,000, and subscriptions will be received till the 7th of October. The object of the company will be to furnish cheap conveyance to all parts of New-York and vicinity, for which purpose stables will be established, and stands in all the principal streets will be occupied at all hours. These stands and stables will be connected with the different railroad depots, hotels, theaters, and public houses by telegraph. The cabs will be drawn by single horses, and large enough to comfortably accommodate four persons, at the cheap rate of fifty cents per hour.

FOREIGN.

Reports from Peru announce a great want of labor.

Emigration from Great Britain to the United States continues low.

It is reported from Abyssinia that the Egyptian commander-in-chief, Ratib Pasha, and his staff, have been captured by the Abyssinians near Massowah.

Prince Milan has received a demand from the great powers, Germany, France, Russia, Italy, Austria and England, that he entirely disavow the recent proclamation of the army of Gen. Tchernayeff, declaring him the King of Servia.

The Sultan's Ministers have decided in a recent meeting to establish an elective council, the members of which will be equally divided between Moslems and Christians. This council of sixty is to devise a system of reforms for Turkey, and to carry them out.

Resolutions have been passed by the Conference of International Law, now convened at Bremen, to modify the existing customs' treaty between Russia and the United States. These resolutions were made as a means of increasing the commercial intercourse between the two countries.

Tweed and his companion, Hunt, were formally delivered to the commander of the United States war vessel *Franklin*, on the 26th ult. Between eight and nine o'clock in the evening they were conveyed from the Castilla del Castro to the *Franklin*, which sailed the next morning, direct for New-York.

The one hundred and fifty masons who went from America to Scotland about a month ago, to work at Greenock, have been induced to break their engagement by the Trade Union masons, whose places they found, after arriving there, they were to fill. The consequence is that they will have to spend the winter without work, unless they can come to some agreement with their employers.

A revolution in Ecuador is in progress, Gen. Ventimilee, with the support of the troops and the populace of Guayaquil, has assumed the Government of Ecuador. If he succeeds in extending his authority to the other cities and surrounding country, Mr. Barrero, who was elected to the Presidency with great enthusiasm about a year ago, will have to retire. Capt. Simpson who reported the outbreak to the United States Navy Department has as yet been unable to ascertain the cause.

Abd-ul-Hamid, the new Sultan of Turkey has already shown his belief in practical economy, by reducing the expenses of his own court kitchen, and by furnishing the numerous household employes with their meals at the palace, instead of allowing them to carry provisions to their homes. By this change he will reduce expenses about £20,000 Turkish per month, or half the amount spent in this way by Abd-ul-Aziz. He also takes his own meals with his family instead of apart by himself.

The Servians have refused to accept a further extension of the armistice. The Turco-Servian war was re-commenced on the 28th of Sept., by an attack of the Servians at two points, one division under Gen. Tchernayeff and the other under Gen. Popovich. During the day Gen. Harvatovich, by a flank movement, obtained the heights in the rear of the Turks, thus putting them under fire from three sides. As usual both parties claim a great victory. The Servians are constructing winter quarters and the war will soon be confined to raids, as field movements will have to be deferred till Spring, in consequence of the heavy rains that prevail during the Fall and Winter months. It is reported that the Montenegrins have also refused an extension of the armistice.

The English labor market shows signs of improvement. In Norfolk and Suffolk attempts to reduce agricultural wages are reported, but the demand for strong country hands, is too active, to allow of any permanent decline. Several important railway, reservoir, and other large works are in progress, while masons, bricklayers and building operatives are well employed. With the exception of one or two companies of miners there are few important strikes. The practice of referring to arbitrators any disagreements between masters and men has been gaining in favor, but the men begin to complain that with the course of arbitration wages have steadily declined; showing that the arbitrators most often side with the masters.

The free-trade policy which has been pursued by the German Government, is meeting a strong resistance from the protectionists of the Empire. The iron manufacturers of Westphalia and the Rhineland are particularly active in their resistance to the removal of the remaining duties on manufactured iron, which, by a repeal in the Reichstag, in 1813, was to take place on Jan. 1st, 1877. The great depression in the business of Germany for the past year, has given protectionism new supporters. The German iron masters have been successful in their endeavors to the extent of inducing the Government to introduce in the next session of the Reichstag a bill to postpone the final removal of the duties on iron. The Berlin *Handelstag*, or Parliament of Trade, is also working in the interest of free trade, but the reaction in favor of protective tariffs is growing throughout the Empire, and with the present condition of political parties its many advocates cannot be overlooked with impunity.

SOCIALISTIC NOTICES.

The Publishers of the AMERICAN SOCIALIST will print as advertisements any respectably worded notices of Communities, Coöperative Societies, or new Socialistic ventures, with the distinct understanding that they do not thereby assume any responsibility as endorsing the character, moral or financial, of such organizations. The rate for these notices is one cent for each word, each insertion, cash in advance.

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